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be found flowing in the depths of the springs of modern affairs and controversies. Questions of politics, questions of social reform, drive one back to it continually.

The trustworthiness of this book, so far as leading facts are concerned, is approximately guaranteed by the large number of contributors—no less than seventy. As one reads over the list, their university rank and high ecclesiastical position are a hostage for their honesty. The fact too that these writers are recognized High Churchmen and express themselves from the High Church party point of view, is not necessarily as disastrous to the interest of truth as other people might naturally think it to be; by other people we mean other schools of Episcopalians and the scholars of other Christian Churches. Given, as to any subject discussed, the contributors' distinct honesty of purpose, given too their very distinctly limiting personal equation, as High Churchmen, as followers of Archbishop Laud, Dr. Pusey, and Mr. Keble, and it is always interestingly easy to calculate their eclipses. The legality and rigidity of High Churchmanship, fatal as it is in some ways, is not without its advantages in others. It is tolerably easy to prophesy that this Dictionary of English Church History will become in a short time a standard authority in the school of thought to which its editors and contributors belong.

C. G. CURRIE.

PHILADELPHIA.

THE EARLY HISTORY OF THE LITURGY. J. H. SRAWLEY, D.D. Cambridge University Press. 1913. (The Cambridge Liturgical Handbook Series.) Pp. xx, 251. 6s.

How did the service of the modern liturgical churches develop from that of the Apostolic age? This book aims to give an answer by collecting the illustrative data which exist down to about the fifth century. All the services centre about the Eucharist; which, some may be surprised to learn, was not always a commemoration of the Last Supper. The details of the development of eucharistic services in different localities and centuries make the book useful to the student and dry for general reading.

MANUAL OF EARLY ECCLESIASTICAL HISTORY TO 476 A.D. By CHARLES L. WELLS, Ph.D. The University Press at the University of the South, Sewanee, Tennessee. Pp. xxxv, 259. \$1.50.

The book is published for people of the Episcopal Church, especially for students preparing for canonical examinations. The

general reader therefore may look at it with prejudice. Although the writer has thoroughly studied the origin of institutions, he is rather final on such tentative points as the origin of infant baptism and of the episcopate. The volume is arranged on the cross-section plan; it deals clearly with important episodes; it has excellent suggestions for advanced reading; it is interesting.

HENRY B. WASHBURN.

CAMBRIDGE.

THE MAKING OF THE NEW TESTAMENT. B. W. BACON. (The Home University Library of Modern Knowledge.) Henry Holt & Co. 1912. Pp. 256. 50 cents.

By *The Making of the New Testament* Dr. Bacon means the process not of combining and canonizing the New Testament writings but of their rise and growth in the formative period of the Christian religion. Viewing the literature from the standpoint of the historian of religion, the author discerns therein two leading types of thought: (1) Pauline, which is characterized as the Greek-Christian gospel *about* Jesus and as the religion of the spirit; (2) Petrine or Apostolic, which is called the Jewish-Christian gospel *of* Jesus and the religion of authority. Both types of thought start from the common confession that Jesus is Lord. But the Petrine gospel, which is broadly characteristic of the Synoptic writings, rests upon the authority of the historical Jesus and regards christology as an "apotheosis doctrine." The Pauline gospel, on the other hand, is a doctrine of incarnation, appealing to the eternal manifestation of God in man, while the story of Jesus is a drama of the supernal regions, his earthly career being only a humiliating episode in the cosmic process. Furthermore, it should seem, though the distinction between christology and soteriology is not carried out in detail, that each type of thought has its own conception of salvation. In the Petrine type the stress is laid on the social ideal of the Law and the Prophets, the messianic hope of a world-wide kingdom of God; but in the Pauline type, salvation is individualistic and personal, union with the divine, as in the Hellenistic religions of the period. At the same time the kingdom of God remains as a social organism, permeated and vitalized by Christ's spirit of service, but freed from Jewish particularism in virtue of its transcendental and cosmic character.

Apart from what Dr. Bacon calls the "Matthaean" or "Dominical" Precepts wherein the gospel *of* Jesus appears free from admixture, and apart from the ten letters of Paul in which the gospel *about* Jesus is likewise pure (at least, no stress is put on Paul's indebted-